

HOMER PATROL  
A SHORT  
DISCOURSE

Touching the  
POLEMICAL SWORD  
And of the command in chief of  
The Militia



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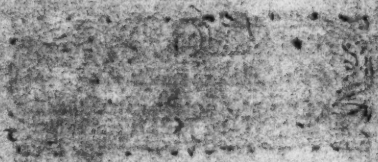
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POLEMICAL SVVORD,

And command in chief of  
The *MILITIA*, &c.



**G**OVERNMENT is an Ordinance of God for Mans good; the *kinds* of Government are ordinances of men for Gods Glory: Now, among all Worldly affairs there is not any thing so difficult, and fuller of incertitudes as the *Art* of Government, (*Hominem Homini Imperare difficilimum*;) And those nimble spirits who from Apprentices have been bred up journeyemen, and at last thought themselves Masters in this Art, having spent their Youth

*The Hasty Patriot.*

their Idleness, and a long time of old Age therein, yet when they came to leave the World they professed themselves still to be but Novices in the Trade. There is a certain way to break, guide, and keep in awe all other Animals, though never so savage and strong, but there is no such certain way to govern multitudes of men, in regard of such turbulences of spirit and diversity of opinions that proceed from the *Rational* Faculty, which other creatures that are contented onely with *sense*, are not subject unto; and this the Philosopher holds to be one of the inconveniences that attend humane reason, and why it is given man as part of his punishment.

Now, why the Government over men is so difficult, there may be two main reasons alledg'd, The First is the various Events, and World of unexpected contingencies that attend humane negotiations, specially matters of State, which as all other sublunary things are subject to alterations, miscarriages, and change, this makes the mindes of men, and consequently the moulds of policy so often to alter, scarce one amongst twenty  
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is the same man, as he was twenty years ago in point of judgment, which turns and changeth according to the success and circumstances of things, The wisdom of one day is the foolishness of another, *Posterior Dies est prioris Magister*, the Day following becomes the former dayes Teacher.

The Second Reason is, the discrepant, and wavering fancies of mens braines, specially of the common people, who (if not restrained) are subject to so many crotchets and chymeras with extravagant wanton desires, and gaping, after innovations. Insular people are observed to be more transported with this instability then those of the *Continent*, and the Inhabitants of this Ile more then others, being a stout spritfull people; In so much, that it is grown a Proverb abroad, that *The Englishman doth not know when he is well*: Now the true Politician doth use to fit his Government to the fancy of the people, The Ruler must do as the Rider, some people are to be rid with strong bits and curbs, and martingalls as the *Napolitan* and *French* our next neighbour, which is the cause that a kind of slavery is entail'd upon him, for the

*French Passions* is *born with chains*; Other Nations may be tid with agentle smal bridle, as the *Venetian* and the *Hollander*, who hath not such boiling spirits as others, but may be sayed to be so still as if *butter-milk* did run in his veins instead of *bloud*; a bridle doth serve also the *Spaniard*, who is the gretest example of stability, and exact obedience to authority, of any people; for though *Spain* be the hottest Countrey in Christendom, yet it is not so subject to Feavers as others are, I mean to fits of intestin commotions: And this was never so much tryed as of late yeers; for though the present King hath such known frailties, though he hath bin so infortunate, as to have many Countreys quite revolted, and rent away from him; though the ragingst Plague that ever was in *Spain* under any King, happed of late yeers, which sweep'd away such a world of people; though his Taxes be higher then ever were any, though he hath call'd in and engrossed all the common coyn of the Countrey, and delivered but the one half back again; though there's no legal Instrument, no Bond, Bill, or Specialry can be writ but upon his seal'd paper, with sundry  
other

other exactions, yet his subjects are still as obedient, and awful unto him, they are as conformable and quiet, as if he were the most virtuous, and victorious Prince that ever was; and this they do principally for their own advantage, for if there were another Governour set up, it would inevitably hurle the whole Countrey into combustion and tumults; besides, they are taught, that as in choice of Wives, so the Rule holds in Governments, *Seldome comes a better.*

Touching the Originals of Government and ruling power, questionless the first among Mankind was that Naturall power of the Father over his Children, and that Desporical domestique surintendence of a Master of a house over his Family; But the World multiplying to such a Masse of peeple, they found that a confused equality, and a loose unbridled way of living like brute animals to be so inconvenient, that they chose one person to protect and govern; not so much out of love to the person, as for their own conveniency and advantage, that they might live

live more regularly, and be secur'd from rapine, and oppression; As also that justice might be administred, and every one enjoy his own without fear, and danger: such Governours had a power invested accordingly in them, and to appoint subservient, able Ministers under them to help to bear the burden.

Concerning the kinds of Government, all Politicians agree that *Monarchall* is the best and noblest sort of sway having the neereft analogy with that of Heven, viz. A supreme power in one single person, God Almighty is the God of *Unity*, as well as of *Entity*, and all things that have an *Entity* do naturally propend to *Unity*; *Unity* is as necessary for a well-being, as *Entity* is for a Being, for nothing conduceth more to order, tranquillity, and quietude, nor is any strength so operative as the *united*; The fist is *stronger then the hand, though it be nothing but the hand*; viz. The fingers united by contraction; The Republick of *Venice* which is accounted the most Eagle-ey'd and lastingst State in the World, for she hath

hath continued a pure Virgin, and shin'd within her watry Orb nere upon thirteen Ages, is the fittest to give the World advice herein, for if ever any have brought *policy* to be a *Science* which consists of certitudes this *State* is Shee, who is grown as dexterous in ruling men as in rowing of a Gally. But whereas the vulgar opinion is, that the common people there have a share in the Government, 'tis nothing so, for her Great Counsel which is the main hinge whereon the Republick turns, is compos'd onely of Gentlemen who are capable by their birth to sit there, having pass'd twenty five yeers of age; To which purpose they must bring a publick Testimonial that they are descended of a Patrician or noble Family. But to return to the main matter, this sage Republick who may prescribe rules of Policy to all Mankind, having tried at first to Govern by Consuls and Tribunes for some yeers, she found it at last a great inconvenience, or *deformity* rather, to have two heads upon one body; Therefore Shee did set up one *Soveraign Princee*; and in the Records of *Venice* the reasons are yet extant which induc'd her

her thereunto, whereof one of the remarkablest was this; We have observed that in this vast University of the World all Bodies according to their severall Natures have multiplicity of Motions, yet they receive vertue, and vigour but from one, which is the Sun; All causes derive their Originals from one supreme cause; we see that in one Creature there are many differing Members, and Faculties which have various functions, yet they are all guided by one soul, &c.

The Island of Great Britain hath bin always a Royal Ile from her first creation, and Infancy; She may be say'd to have worn a Crown in her Cradle; and though She had so many revolutions, and changes of Masters, yet She continued still Royal; nor is there any species of Government that suits better, either with the quality of the Countrey, and Genius of the Inhabitants, or relates more directly to all the ancient Lawes, Constitutions, and Customes of the Land, then *Monarchal*; which any one that is conversant in the Old Records can justifie; *Britannia ab initio mundi semper*



per Regia, & regimen illius simile illi calo-  
19172.

Concerning the many sorts of Trusts which were put in the Supreme Governor of this Land (for there must be an implicate and unavoidable necessary trust reposed in every Sovereign Magistrate) the power of the *Sword* was the chiefest; and it was agreeable to Holy Scripture he should have it, where we know 'tis said, *The King beareth not the Sword in vain*; The Lawes of England did ever allow it to be the inalienable prerogative of the Sovereign Prince, nor was it ever known (humbly under favour) that any other power whatsoever managing conjunctly or singly, did ever pretend to the power of the publick *Sword*, or have the *Militia* invested in them, but this ever remained intire and untransferrable in the person of the Ruler in chief, whose chiefest instrument to govern by, is the *Sword*, without which Crownes, Scepters, Globes and Maces are but bables. It is that Instrument which causeth true Obedience, makes  
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him a *Dread* Sovereign, and to be feared at home and abroad; Now 'tis a Maxime in policy, that there can be no true obedience without *Fear*; The Crown and Scepter draw onely a loose kinde of voluntary love, and opinion from the people, but 'tis the sword that drawes Reverence and awe, which two are the chiefest ingredients of Allegiance, it being a principle, that the best Government is made of *Fear* and *Love*, viz. when by *Fear* Love is drawn as threed through the eye of a Needle; The surest Obedience, and Loyalty is caused thus, for *Fear* being the wakefullest of our passions works more powerfully in us and predominates over all the rest; *Primus in orbe Deos fecit Timor*. To raise up a Sovereign Magistrate without giving him the power of the Sword, is to set one up to rule a metall'd Horse without a Bridle; A chief Ruler without a Sword, may be said to be like that Logg of Wood which *Jupiter* threw down among the Froggs to be their King, as it is in the Fable. Moreover, One of the chiefest glories of a Nation is to have their  
Supreme

Supreme Governor to be esteemed, and  
redoubted abroad as well as at home ;  
and what Forraign Nation will do either  
to the chief Governor of *England* if he  
be armless, and without a sword? who will  
give any respect or precedence to his  
Ambassadors, and Ministers of State ?  
The Sword also is the prime Instru-  
ment of publick *Protection*, therefore  
that Governor who hath not the power  
of the Sword, must have another Title  
given him then *Protector* : Nor indeed  
can any Sovereign Governor part with  
his Sword, or transfer the power there-  
of to others, for that were to betray his  
duty and desert the protection of his  
People.

Thus it appears that nothing condu-  
ceth more to the honor, and indeed the  
essence of a Supreme Governor then the  
power, and mannagement of the Sword ;  
There's none so simple as to think there's  
meant hereby an ordinary single sword  
such as every common Souldier carrieth  
by his side, No, 'tis the Polemical pub-  
lick Sword of the whole Countrey, 'tis  
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an aggregative compounded Sword; and 'tis moulded of Bell-metall, for 'tis made up of all the Ammunition and Arms, of all the Military strength of all the Forts, Castles, and Tenable places within, and without the whole Ile. The Sovereigne Princes of *England* have had this Sword by vertue of their *Royal Signiory* from all times; the Lawes did gird it to their sides, they imployed it not onely to dubb Knights, and confer honors, but to repell all forraign force, to revenge all hostile injuries, and affronts, to quell all civill tumults, and to protect the weal of the whole Body Politick; The Peeple were never capable to have the power of this Sword, the fundamentall constitutions of *England* deny it them, 'tis all one to put a sword in a Mad-mans hands as the Peeple.

The Civilians, who are not in all points so great friends to Monarchy as the Common Law of *England*, do allow Six Regalia's to a Supreme Magistrate:

*Viz*

*VIZ.*

1. *Armamenta;*

All kind of Arming;

2. *Potestas Judicatoria;*

Power of Judicature;

3. *Potestas Vitæ & Necis;*

Power of Life and Death;

4. *Bona Adestota;*

Masterless Goods;

5. *Census;*

Servitudes and Publick Taxations.

6. *Monetarum valor;*

The Value, and coyning of Money.

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Among these *Regalia's* we find that *Arming*, which in effect is nothing else but the Military power, and publick Sword of a Countrey, marcheth with the formost.

But some alledge that 'tis fitting the Chief Magistrate should be so qualified restrained, and limited that the People may not have cause to fear him, which must be if he have the power of the Sword; Under favour, this is point blank against the rules of true Policy, for if he be not feared, he will not be long obey'd; the truest Obedience, as it was touch'd before, being bred of Fear and Awe; Among other attributes which the Parliaments gave Henry the Eighth, One was *Metuendissimus ille Monarcha*; The most feared, or redoubted Monarch, and it was alwayes the stile that the Lawes of England gave their ruling Prince, Most dread Sovereign. I will conclude this short Discourse (which the Author most humbly submits to the Higher Powers) with an old Egyptian Fable which



which is not much impertinent to this purpose.

Vpon a time the Flowers assembled, and met in one generall Councell, by the authority and summons of the Rose, who hath been ever esteemed the Prince of Flowers by a speciall Decree of Nature; many Debates, and bandings of Opinions happend in this Assembly, and among other good morrowes, it was propounded to the Rose whom they acknowledged their Prince, that he would part with his prickles, and transmit his strength that way, to them to be disposed of; The Rose made them this answer, The prickles which God, and Nature hath given me, are inherent in me from the Creation, and though they be but Excrecencies, yet you know they fortifie and arm me; *Armat Spina Rosam*, and by them, protect you, and yours from violence, and what protection, I pray, can there be without Arms?

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Therefore I would be loath to part with them to enervate, and weaken my strength, for that were to betray my trust, and desert the protection of you. Nor do I much value what that silly insected animal the King of Bees tells me sometimes, when humming up and down my leaves he would buzz this fond belief into me, how it added much to his Majesty that Nature gives him no *sting* as all other Bees have, because he should rely altogether upon the love and loyalty of his Subjects; No, I will take warning by the Eagle the Prince of *Volatills*, and by the Lion the Prince of *Quadrupedalls*, who when by fair insinuations the one had parted with his *tallons*, the other with his teeth and ongles, wherein their might, and consequently their Majesty consisted, grew afterwards contemptible to all Cretures, and quite lost that obedience and awe which was due unto the one from all *Volatills*, and to the other from all *Quadrupedalls*.

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The Morall and mythologicall sense  
of this Fable, with the applicati-  
ons thereof is obvious, and easie to  
any indifferent Capacity.

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*FINIS.*

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